SANATAN BHARAT : NAYA SAVERA

17 ISSUE JUNE 2026

E-MASIK PATRIKA

E-MAGAZINE

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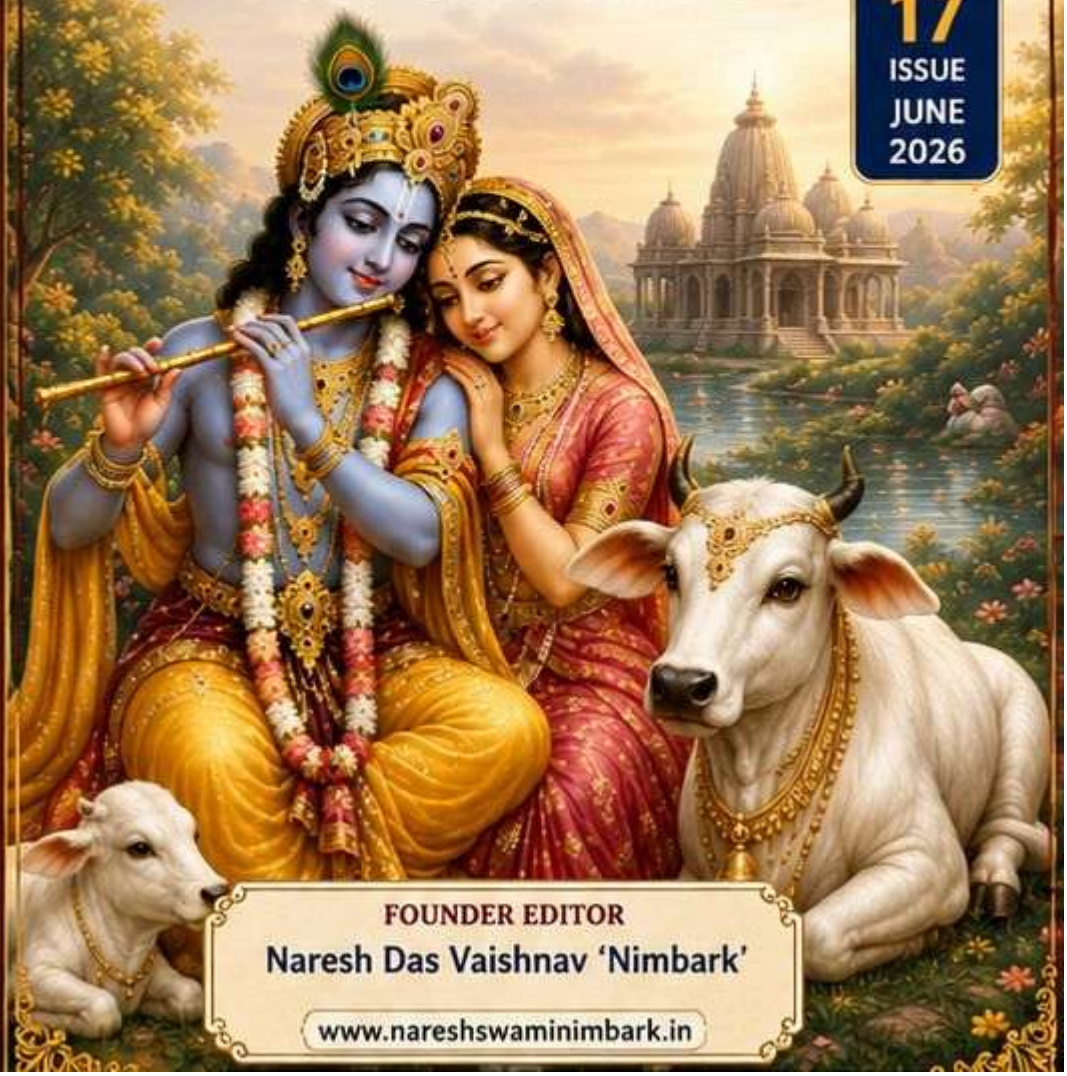
E-MONTHLY MAGAZINE

SANATAN BHARAT NAYA SAVERA

Let us return to Sanatan

17 ISSUE JUNE 2026



FOUNDER EDITOR

Naresh Das Vaishnav 'Nimbark'

www.nareshswaminimbark.in

🕉 E-Monthly Magazine 🕉

EDITORIAL — June 2026 | Issue 17

✦ Sanatan — Our Identity, Our Pride ✦

Dear Sanatan Family,

Radhe Radhe! 🙏

It is with immense joy and a heart full of devotion that I present before you the 17th Issue of "Sanatan Bharat Naya Savera" — a humble lamp in the great tradition of Sanatan Dharma. This magazine is not merely a collection of words. It is a spiritual journey — a call to every Sanatan soul to awaken, to remember, and to return.

✦ The Soul of This Issue

As I look around today, a quiet anguish stirs within. Our children — born under the shade of the Gita, raised on the songs of Ram — are drifting away from their roots. The glitter of the modern world is slowly dimming the sacred light of our Sattvic heritage.

The question is not why they are leaving —

The question is — what are WE doing to bring them back?

✦ Why Are Sanatanis the Best?

We Sanatanis are not merely followers of a religion — we are custodians of a way of life. The wisdom our Rishis gifted to the world was not bound by time — it is eternal, universal, and ever-relevant. Our conduct is Sattvic. Our thought is dedicated to the welfare of all humanity. We do not merely say "Vasudhaiva Kutumbakam" — we live it.

The Mahabharata and the Ramayana are not just ancient texts — they are mirrors of life itself, carrying answers to every question of every age.

✦ A New Resolve

With this 17th Issue, I make a solemn pledge before you all — with every coming issue, this magazine shall grow richer, stronger, and more far-reaching. We shall carry the message of Sanatan Dharma to every corner of this nation and beyond.

This is not merely a magazine.

This is the flag of Sanatan Dharma.

❝ Let us return — to Sanatan ❞

With Sanatan Vandana,

Naresh Das Vaishnav 'Nimbark'

Founder Editor

Retired Military Officer & Historian

www.nareshswaminimbark.in

🕉 Nimbarka Sampradaya — Sanatan Dharma Special Series 🕉

Nimbarka Sampradaya & Sanatan Dharma

— One of the Four Great Vaishnava Traditions of Sanatan Dharma —

Naresh Das Vaishnav Nimbark

(Sources: Wikipedia, Bharatkosh, Encyclopedia MDPI — Original writing by Naresh Das Vaishnav 'Nimbark')

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Founder Editor: ***Naresh Das Vaishnav 'Nimbark'***

Retired Military Officer | Sanatan Vaishnav Historian | www.nareshswaminimbark.in

🕉️ Ramayana Special 🕉️

Chapter 1 The Divine Union of Shabari and Lord Ram

— When God Himself Walked to the Humble Hut of a Devotee —

✦ Introduction — The Invincible Power of Devotion

The Ramayana, the timeless epic of Sanatan Dharma, is adorned with countless episodes that move the heart, stir the soul, and illuminate the meaning of life. Yet when we speak of the most deeply moving, most tender, and most wondrous episode of all — one name rises in every heart — the meeting of Shabari and Lord Ram.

This episode is not merely a meeting between an old tribal woman and a prince. It is the eternal relationship between devotion and the Divine — a relationship that no caste can touch, no lineage can obstruct, no wealth can purchase. It is the moment when the Almighty Himself walks to the doorstep of His devotee.

For those of us who wish to introduce our children to the glory of Sanatan Dharma, the story of Shabari is the finest lesson — free of complex philosophy, free of elaborate rituals. Only pure love, unshakeable faith, and innocent devotion.

✦ Who Was Shabari? — An Introduction

Shabari was a simple tribal woman who lived in the hermitage of Sage Matanga. In the eyes of society, she was of low birth. But the height of her devotion surpassed that of kings and emperors. Her Guru, Sage Matanga, had given her a sacred promise before his passing:

"Shabari! Do not despair. One day Lord Ram Himself will come here and accept your devotion."

On the strength of these words, Shabari surrendered her entire life. Even after her Guru's passing, she remained at the hermitage — every day gathering fruits from the forest, clearing the path of thorns, sweeping the grounds, and waiting — endlessly, faithfully waiting for Ram.

Years passed. Her body grew old, her hair turned white — yet the flame of her devotion never dimmed. This is the greatest message of Sanatan tradition: true devotion knows no limit of time.

✦ The Wait — When Every Day Was a Penance

Shabari's waiting was not passive — it was a living sadhana. Each morning she would go into the forest and carefully pick the sweetest berries. She would taste each one to make sure none were bitter, then set them aside — for Ram.

She swept the forest path, removed thorns, adorned the hermitage — because she had absolute certainty that Ram would come. Not today, then tomorrow. Not tomorrow, then the day after. But he would come.

This is the nature of Sanatan devotion — where even the act of waiting becomes a form of worship.

✦ The Golden Moment — Ram Arrives at the Hut

Wandering from forest to forest in search of Sita, Lord Ram and Lakshmana one day arrived at the hermitage of Sage Matanga. When Shabari saw their footprints from afar, her heart flooded with joy. The moment she had awaited for decades had finally come.

She rushed to their feet and fell prostrate. Tears of love flowed freely. Words failed her. There were no sentences left — only feeling, only love.

"Lord! I am a lowly tribal woman. That You Yourself have come to bless one such as me — my life is now fulfilled."

And what did Lord Ram do? He lifted Shabari, held her hands in His own, and said tenderly — 'Mother! I see only devotion. Your devotion has drawn Me here.'

✦ The Half-Eaten Berries — The Pinnacle of Devotion

With trembling hands and a heart overflowing with love, Shabari offered the berries she had saved for years. So lost was she in love that she tasted each berry before offering it — to make sure every single one was sweet enough for her Lord.

By social standards, these were 'tasted' — impure, unfit for a king. But by the standard of love, they were nectar. And Lord Ram accepted them with great joy, great delight.

Lakshmana began to speak — but Ram stopped him and said:

"Lakshman! Taste the love in these berries. There is no offering greater than the love of a true devotee."

This episode carries one of the greatest teachings of Sanatan Dharma — God does not desire objects; He desires feelings. He does not seek a golden plate; He seeks the sincere love of a true heart. Shabari's half-eaten berries became immortal because they contained selfless love.

✦ Navadha Bhakti — Ram's Priceless Gift

As the highest reward to Shabari, Lord Ram imparted to her the knowledge of 'Navadha Bhakti' — the nine steps to reach God. These nine steps are not rituals for a particular community; they are a universal guide for every human soul:

1. Satsang — Keeping the company of the virtuous and wise. 2. Delight in Ram-Katha — Taking joy in hearing the Lord's story. 3. Service to Guru — Serving one's teacher with sincere devotion. 4. Singing His praises — Glorifying the Lord's virtues with reverence. 5. Mantra-Japa — Repeating the name of Ram with constancy. 6. Self-discipline — Mastering one's senses and stilling one's mind. 7. Seeing Ram everywhere — Beholding the Lord in every living being. 8. Contentment — Finding peace in whatever life provides. 9. Simplicity — Living without deceit, in purity of heart.

This Navadha Bhakti was not only for Shabari — it is Ram's eternal gift to all of humanity.

✦ The Message for Our Children

Today's generation asks — 'What is the relevance of Sanatan Dharma?' The answer lies in the story of Shabari.

Shabari taught us that God is not found through caste, lineage, or wealth. God is found through a sincere heart, selfless love, and unshakeable faith. A woman who was considered 'low' by society became the most beloved of God.

Tell your children the story of Shabari. Show them that Sanatan Dharma is the religion of love, the religion of equality, the religion of the soul — where the doors are open to all, and the only entry pass required is devotion.

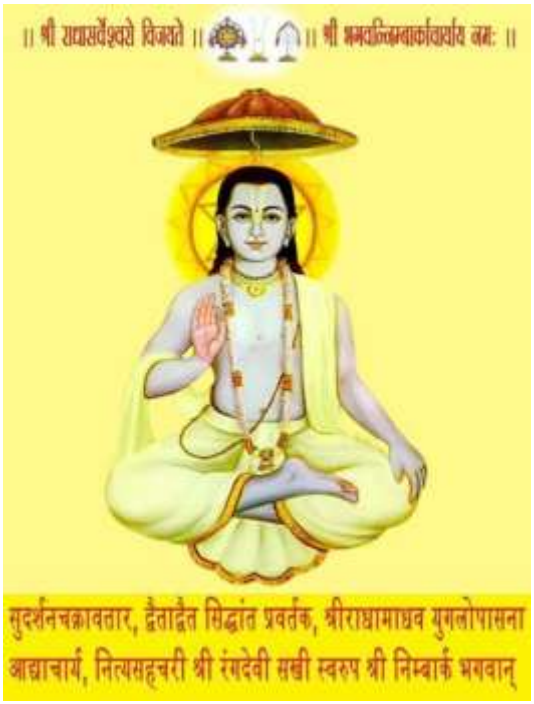
✦ Conclusion

The meeting of Shabari and Lord Ram is the golden page of the Ramayana that will inspire humanity with love, faith, and devotion for ages to come. Whenever we feel discouraged, whenever the path seems too hard — let us remember Shabari.

She waited an entire lifetime — and God Himself came to her. We too must hold our faith. If there is true love in the heart, the Lord will surely be found.

Jai Siya Ram! 🙏

— Naresh Das Vaishnav 'Nimbark' | www.nareshswaminimbark.in



Chapter 2 : Nimbarkacharya — Life, Philosophy & Legacy

✦ Introduction — A Divine Personality

Among the great luminaries of Sanatan Dharma who illuminated the path of knowledge and devotion, Sri Nimbarkacharya holds a uniquely exalted place. He was not merely a philosopher — he was the first to establish the devotional worship of Radha and Krishna together, as a divine couple, opening a path of love that millions of devotees walk to this day.

He is revered as an incarnation of the Sudarshana Chakra — the divine discus of Lord Vishnu — who descended on earth to protect and propagate the eternal truths of Sanatan Dharma.

✦ Birth and Early Life

According to tradition, Sri Nimbarkacharya was born in Vaidūryapattanam — present-day Mungi Village, Paithan in Maharashtra — to the revered sage Aruna Rishi and the devout Jayanti Devi. From earliest childhood, extraordinary radiance and renunciation marked him as no ordinary soul.

The family later migrated to Vrajamandala in North India, settling near the beautiful foothills of Govardhana Hill, where the young sage mastered the Vedas, Upanishads, and various schools of philosophy.

The origin of his name 'Nimbarka' is itself a divine story. A wandering monk arrived at his hermitage at sunset — too late to eat, according to his own vow. Unwilling to let a guest depart hungry, the young sage manifested the radiance of his Sudarshana form upon the nearby neem tree — and sunlight blazed forth. The guest was fed. Since then, he who brought the sun (Arka) to the neem tree (Nimba) became forever known as Nimbarka.

"He who brought sunlight to the neem tree — such was the grace of Nimbarkacharya."

(Source: Wikipedia — Nimbarka, Gaudiya History)

✦ The Guru Lineage — Sanakadi Sampradaya

The Nimbarka Sampradaya is also known as the Kumara Sampradaya or Hamsa Sampradaya. Its sacred lineage traces back to the Four Kumaras — Sanaka, Sanandana, Sanatana, and Sanat Kumara — the mind-born sons of Brahma himself.

According to tradition, the divine wisdom was first revealed by Sri Hamsa Bhagavan to the Four Kumaras, who passed it to Narada Muni, who then initiated Sri Nimbarkacharya — conferring upon him the sacred 18-syllabled Sri Gopala Mantra and revealing the philosophy of Yugala Upasana, the devotional worship of the divine couple Sri Radha-Krishna.

This was the first time in history that Radha and Krishna were worshipped together by anyone on earth outside the Gopis of Vrindavana — and this sacred tradition was established by Nimbarkacharya.

(Source: Encyclopedia MDPI — Nimbarka Sampradaya, Wikipedia)

✦ Dvaitadvaita Philosophy — A Remarkable Synthesis

Nimbarkacharya's greatest philosophical contribution is the doctrine of Dvaitadvaita — also called Bhedabheda — which means 'dualistic non-dualism'. It resolves one of the oldest debates in Indian philosophy: are the individual soul and God the same, or different?

His answer: Both. Just as a wave is distinct from the ocean and yet is made of the same ocean — so too the individual soul (Jiva) appears separate from God (Brahman) and yet is fundamentally of the same divine substance.

Duality is real + Non-duality is real = Dvaitadvaita

Chapter 3 : Radha-Krishna Yugala Upasana — The Supreme Form of Divine Love

✦ Yugala Upasana — What and Why?

The most distinctive, most original, and most enduring contribution of the Nimbarka Sampradaya is the Yugala Upasana — the joint devotional worship of Radha and Krishna as the divine couple. This is not merely a method of worship — it is a philosophy of life, the highest expression of divine love.

Nimbarkacharya was the first Acharya to place Radha and Krishna together at the very centre of devotion. Narada Muni introduced him to this sacred path of Yugala Upasana — and through Nimbarkacharya, it spread throughout the land, inspiring countless generations.

"Radha is the power of Krishna. Krishna is the soul of Radha. They are one; they are distinct. This is the essence of Nimbarka philosophy."

✦ Vrindavana — The Living Heart of the Sampradaya

Many of Radha-Krishna's sacred pastime places in Vrindavana are maintained to this day by the Nimbarka Sampradaya. The Shriji Mandir, located off Loi Bazaar in Vrindavana, serves as the central shrine of this tradition. In Mathura-Vrindavana, countless devotees continue to follow Nimbarka's path of bhakti.

(Source: Gaudiya History / ISKCON Desire Tree, Wikipedia)

✦ The Five Practices — Sadhana of the Nimbarka Path

The Nimbarka tradition emphasises five spiritual practices that gradually elevate a devotee toward the Divine:

1. Karma — Fulfilling one's duties with a spirit of divine service.

2. Upasana — Daily loving worship of Radha-Krishna as the divine couple.

3. Jnana — Deep study of the Vedas, Upanishads and the Bhagavad Gita.

4. Vairagya — Gradual liberation from worldly attachments.

5. Bhakti — Selfless, sincere, love-filled service to God. The supreme practice.

These five practices are as relevant in modern life as they were thousands of years ago.

Chapter 4 : Spread of the Nimbarka Sampradaya & Modern Relevance

✦ The Four Vaishnava Sampradayas

Sanatan Dharma recognises four principal Vaishnava traditions, together called the Vaishnava Chatuh Sampradaya, which together sustain the unbroken river of devotion across the ages:

1. Sri Sampradaya — founded by Ramanujacharya, Vishishtadvaita philosophy.

2. Brahma Sampradaya — founded by Madhvacharya, Dvaita philosophy.

3. Rudra Sampradaya — founded by Vishnuswami, Shuddhadvaita philosophy.

4. Kumara Sampradaya — founded by Nimbarkacharya, Dvaitadvaita philosophy.

The Nimbarka Sampradaya is considered the most ancient among these four — for its lineage flows from the Four Kumaras, the very first mind-born sons of Brahma.

(Source: Wikipedia — Nimbarka Sampradaya, Bharatkosh)

✦ Royal Patronage and Spread

During the medieval period, the Nimbarka Sampradaya received patronage from kings across the subcontinent — from Kashmir to Malwa. The Kashmir king Avantivarmana was a devoted Vaishnava. The Chandela kings of Khajuraho built magnificent temples inspired by this tradition. Yashovarman, the Chandela king, brought a famous image of Vishnu from Kanauj and installed it at Khajuraho.

In Malwa and Nimad, Vishnu and his avatars were widely worshipped. Folk stories and devotional songs of Radha-Krishna became deeply rooted in the cultural life of central India — largely through the influence of the Nimbarka tradition.

(Source: Research Review International Journal — Vaishnavism, 2019, Vol 4, Issue 3)

✦ Nimbarka Sampradaya in the Modern Era

Today, the tradition continues to guide millions of devotees. The Akhil Bharatiya Nimbarkacharya Pitha at Salemabad, Rajasthan, remains the supreme centre of this lineage. Temples and ashrams across Rajasthan, Uttar Pradesh, Maharashtra, and Gujarat keep the flame of this ancient devotion burning bright.

✦ Why Sanatan Dharma Is Still Relevant

Some ask — 'What relevance does a tradition thousands of years old have in today's world?' The answer lies in the teachings of Nimbarkacharya. He taught that knowledge, right action, and devotion are all needed — not in isolation, but together. This truth is as valid today as it was millennia ago.

A person who fulfils their duties, seeks knowledge, and cultivates love in their heart — such a person is truly free, truly happy, truly successful. This is what Sanatan Dharma teaches. This is what the Nimbarka tradition embodies.

✦ A Message for Our Children

If today's children come to know the teachings of the Nimbarka Sampradaya, they will understand that Sanatan Dharma is not a religion of rituals alone — it is a complete way of life.

The love story of Radha and Krishna will teach them selfless love. The Dvaitadvaita philosophy will show them that opposing truths can coexist — a lesson in tolerance and open-mindedness. And the five practices of the Nimbarka path will give them a living framework for a meaningful, purposeful life.

Sanatan Dharma never imposed a single path. Here, every soul has the freedom to choose their own journey. This is its greatest strength — and this is why it has endured for thousands of years and will endure for thousands more.

"Let us return — to the tradition that has nourished our souls for millennia. This is Sanatan. This is our identity." — Naresh Das Vaishnav "Nimbark"

Jai Shri Radhe! Jai Nimbarkacharya! 🙏

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(This article is an original work inspired by Wikipedia — Nimbarka Sampradaya [CC BY-SA], Bharatkosh, Encyclopedia MDPI and authenticated research texts. For original sources, CC BY-SA license applies.)

Chapter 5 : Bhishma Pitamah

— The Warrior of Vows, Sacrifice and Unshakeable Duty —

✦ Introduction — A Life Without Parallel

Among the countless characters of the Mahabharata, if one name defines total loyalty, sacrifice, and the keeping of one's word — it is Bhishma Pitamah. Born as Devavrata, son of the river goddess Ganga and King Shantanu, he earned the name 'Bhishma' — 'one who took the terrible vow' — and he honoured that name until his last breath.

His life teaches us that a true Sanatani never wavers from his vow, his duty, his dharma — however fierce the storm around him may grow.

(Source: Wikipedia — Bhishma, Mahabharata Bhishma Parva)

✦ The Bhishma Pratigya — The Greatest Sacrifice in History

King Shantanu fell in love with Satyavati, a fisherman's daughter. Her father set a condition — only Satyavati's son would inherit the throne, not Devavrata. Shantanu could not accept this. When Devavrata learnt of his father's grief, he went to Satyavati's father and renounced his own claim to the throne.

But the father asked further — 'What of your children?' And then Devavrata took the most formidable vow ever heard:

"I shall remain celibate all my life. I shall never marry. I shall have no sons. I vow this before heaven and earth."

The gods showered flowers from the heavens and called him 'Bhishma'. His father granted him the boon of choosing the hour of his own death — Iccha Mrityu.

🌿 **Lesson for Children: Bhishma teaches us — honour the promises you make. However hard life becomes. Your word is your greatest treasure.**

✦ The Bed of Arrows — When Death Waited for His Command

On the tenth day of the Kurukshetra War, Arjuna used Shikhandi as a shield — knowing Bhishma would never raise arms against one born as a woman. Struck by countless arrows, the great patriarch fell to the earth.

But he had Iccha Mrityu — the boon to choose his own moment of death. He lay on his bed of arrows for 58 days, waiting for the auspicious Uttarayana — the northward journey of the sun. During those 58 days, he imparted to Yudhishthira the supreme knowledge of Rajadharma, Mokshadharma, and Anushasana — preserved in the Shanti Parva of the Mahabharata.

And in the presence of Lord Krishna, he recited the Vishnu Sahasranama — the thousand names of the Lord — as his final offering. On the auspicious day of Makar Sankranti, Bhishma Pitamah departed — freely, willingly, with the name of the Lord on his lips.

(Source: Wikipedia — Bhishma, Patrika, Republic Bharat, Mahabharata Shanti Parva)

🌿 **Modern Message: Even in his final hours, Bhishma gave knowledge. Let us too learn from our elders — their experience is our greatest inheritance.**

✦ Bhishma and the Sanatan Vaishnav Tradition

Bhishma Pitamah was a devoted Vaishnava — his final act was the recitation of Vishnu Sahasranama. His life embodied the four pillars of Sanatan Dharma: duty (dharma), truth (satya), non-violence

(ahimsa), and devotion (bhakti). He is not merely a character in an epic — he is the eternal symbol of Sanatan values.

🕉️ Mahabharata Special | Sanatan Vaishnav Bairagi Tradition 🕉️

Chapter 6 : Karna — The Great Giver, Sacrifice & Life's Tragedy

— When Fate Was Unjust to a True Hero —

✦ Introduction — The Most Complex Character of the Mahabharata

If one character in the Mahabharata moves the heart most deeply and compels the deepest reflection — it is Karna. He was the son of Surya, the Sun God, yet was known as a charioteer's son. He was the greatest of givers, yet spent his life in deprivation. He was the eldest Pandava, yet fought on the side of their enemies. His life is a profound tragedy — and a profound teaching.

(Source: Wikipedia — Karna, Mahabharata Karna Parva)

✦ A Birth Abandoned — The Child Set Adrift

Before her marriage, the young Kunti invoked the Sun God Surya using a divine boon — and a radiant child was born, armoured in golden kavach (breastplate) and kundalas (earrings) that made him immortal. Fearful of social disgrace as an unmarried mother, Kunti placed the infant in a basket and set him adrift on the Ganga.

The charioteer Adhiratha and his wife Radha found the child and raised him lovingly. He grew up to be called Radheya — son of Radha. Yet society always called him 'Sutaputra' — the charioteer's son — denying him the dignity his abilities deserved.

"Cursed by birth, yet great by deed — this was the story of Karna."

🌿 **Lesson for Children: Never judge anyone by their birth or caste. A person's true identity is their character and their deeds.**

✦ The Kavach-Kundal Dana — The Supreme Act of Charity

Before the Kurukshetra war, Devraj Indra knew that as long as Karna possessed his divine armour and earrings, no one could defeat him. Indra came disguised as a Brahmin. Karna's father Surya had already warned him — 'Do not give them.' Yet Karna said:

"Father, I have taken a vow — no one who comes to my door shall leave empty-handed. Even if Indra himself asks, I shall give."

Karna recognised the disguise — and still gave. He cut the kavach and kundala from his very body, bleeding, and handed them over. So moved was Indra that he gifted Karna the Vasavi Shakti — an irresistible weapon, usable only once.

(Source: Wikipedia — Karna; sandeepa.in; mythgyaan.com — Karna Kavach Kundal)

🌿 **Sanatan Teaching: Karna's dana was supreme because he gave his life-saving armour — knowing it meant his death. This is true sacrifice.**

✦ Loyalty Over Self — A Friend Who Never Abandoned

Lord Krishna approached Karna before the war and revealed his true identity — 'You are the eldest Pandava. Come to our side. The kingdom shall be yours.' Karna refused. He said:

"Duryodhana accepted me when the whole world rejected me. I will not abandon my friend. Friendship is the greatest dharma."

When Kunti came and revealed the truth, Karna promised her — 'I will not kill any Pandava other than Arjuna. You shall always have five sons.' He kept this promise, sparing Yudhishthira, Bhima, Nakula, and Sahadeva in battle.

✦ Karna's Final Day — Fate's Last Cruelty

On the seventeenth day, in the most decisive duel of the war, the curses upon Karna came true together. His knowledge of divine weapons vanished from memory — Parashurama's curse. His chariot wheel sank into the earth — a Brahmin's curse. Defenceless and helpless, Karna descended to free the wheel. Arjuna's arrow struck — and the greatest warrior fell.

Even in his final moments, when Krishna came in the form of a Brahmin and asked for all his accumulated merit, Karna gave that too — laughing. His last words were:

"There is no dharma greater than giving. I gave always from dharma — never from greed. I have no regrets."

(Source: Wikipedia — Karna; Karna Parva Mahabharata; mythgyaan.com; karna.org)

✦ Karna and the Sanatan Vaishnav Bairagi Message

The Sanatan Vaishnav Bairagi tradition is built on vairagya (renunciation), dana (charity), tyaga (sacrifice) and prem (love). Karna is the living embodiment of all these. He rejected caste discrimination. He placed friendship above kingship. He gave his life-armour rather than break his word.

When today's children look for a hero — show them Karna. He teaches that a true hero is one who stands by his values even when the whole world stands against him. He teaches that your caste does not define you — your character does.

The Mahabharata declared: 'There was no giver like Karna — and there never shall be.'

🌿 **Message for Parents: Tell your children Karna's story. Caste does not define us — our deeds do. Giving is the greatest dharma. Never abandon a true friend.**

Jai Shri Hari! Jai Sanatan! 🙏

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(This article is original writing based on Wikipedia — Karna & Bhishma [CC BY-SA], Mahabharata texts, Bharatkosh and authenticated sources.)

🚩 Sanatan Vaishnav Bairagi Tradition — Special Series 🚩

Sanatan Vaishnav Bairagi — The Forgotten Warriors

Chapter 7 : Veer Banda Bairagi

— From Lachman Dev to Madho Das Bairagi to the Warrior-Saint —

Born: 27 October 1670 | Martyred: 9 June 1716, Delhi

(Sources: Wikipedia — Banda Singh Bahadur; Organiser.org; utisthbharat.com; Naresh Das Vaishnav Nimbark — original research)

✦ Introduction — The History That Was Hidden

Within the Sanatan Vaishnav Bairagi tradition lives a name that history buried — yet whose martyrdom shook the very foundations of the Mughal Empire. That name is Veer Banda Bairagi.

He was a Vaishnav saint who set down his monastery vessel and picked up the sword — to protect dharma. He was the great warrior of the Vaishnav Bairagi tradition who, for the first time, uprooted Mughal rule in Punjab and gave land rights to the farmers of that land.

⚠️ Historical Question: The Haryana Government's own official calendar (2025) names him 'Veer Banda Bairagi'. Yet the Class 8 curriculum calls him 'Banda Singh Bahadur'. Why this contradiction in the government's own records? — Research: Naresh Das Vaishnav Nimbark

✦ Birth — Lachman Dev Becomes Madho Das Bairagi

On 27 October 1670, in the Rajouri district of Jammu, a child of Rajput lineage — of the Bharadwaj gotra — was born: Lachman Dev. From childhood he showed extraordinary bravery and the seeds of renunciation.

As a teenager, while hunting, he struck a pregnant doe. He watched the unborn fawns die before him — and something broke within. He laid down his weapons, left home, and took to the road of

renunciation. Under the guidance of the ascetic Janaki Das, he received the name Madho Das Bairagi. He was initiated into the Vaishnav tradition and eventually established his monastery on the banks of the Godavari at Nanded, Maharashtra.

(Source: Wikipedia — Banda Singh Bahadur; jammukashmirnow.com)

🌿 **Lesson: A dying doe turned a warrior into a monk. And a Guru's command turned that monk back into a warrior. This is the extraordinary journey of life.**

✦ The Meeting with Guru Gobind Singh — Nanded, September 1708

In September 1708, Guru Gobind Singh Ji, the tenth Sikh Guru, came to Nanded. He visited Madho Das's monastery. When Madho Das beheld the Guru's radiance, he was overwhelmed. The Guru told him of the atrocities being inflicted on Hindus and Sikhs in Punjab by the Mughal rulers — the sahibzadas bricked alive in walls, the beheading of Guru Tegh Bahadur Ji.

Madho Das's blood boiled. He fell at the Guru's feet and said:

"I am Your banda (servant). Whatever You command — I will do."

The Guru administered the Khande di Pahul, gave him a new name, and sent him northward against the Mughals. From that day, Madho Das Bairagi became immortal in history as Banda Bairagi.

(Source: Wikipedia — Banda Singh Bahadur; Dharmapedia — Banda Bairagi)

✦ The Nimbarka Connection — First Military Base at a Bairagi Math

On 21 February 1709, Veer Banda Bairagi established his first military headquarters at the monastery of Sant Mahant Kishore Das Ji of the Nimbarka Sampradaya and Nirmohi Akhara, in the village of Sehri Khanda near Sonipat. Within just eight months, he assembled his fighting force from this very Vaishnav Bairagi monastery.

This historical fact is deeply significant — it proves that the revolution of Veer Banda Bairagi was rooted in a Vaishnav Bairagi monastery. The Sanatan Vaishnav Bairagi tradition not only built temples — it also raised armies when dharma demanded it.

(Source: Organiser.org — Amar Mrit; utisthbharat.com; Naresh Das Vaishnav Nimbark research)

✦ The Historical Evidence Table — 'Banda Bairagi' is the Authentic Name

Three great literary figures — Savarkar (Marathi), Tagore (Bengali), and Maithilisharan Gupt (Hindi) — all three wrote about him as 'Banda Bairagi'. The following table shows that all sources prior to 1935 used this name:

Source	Year	Name Used
John Surman — EIC Records	1716	Bandu / Bairagi

Ratan Singh Bhangu — Prachin Panth Prakash	1843	Banda Bairagi
William Irvine — Later Mughals	1904	Banda Bairagi
Veer Savarkar — Amar Mrit	1920s	Banda Bairagi
Rabindranath Tagore — Bandi Veer	1920s	Banda Bairagi
Dr. Ganda Singh	1935	First prominent use of 'Banda Singh Bahadur'

(Table: Naresh Das Vaishnav Nimbark — Original Research | www.nareshswaminimbark.in)

✦ Martyrdom — 9 June 1716, Delhi

After the Siege of Gurdas Nangal (1715), Banda Bairagi and 800 of his companions were captured and brought to Delhi. The Mughal emperor Farrukhsiyar offered him conversion and pardon. Banda Bairagi refused.

On 9 June 1716, he was martyred in Delhi with extraordinary cruelty. His infant son was killed before his eyes — yet he did not waver. The name of God remained on his lips until the last breath.

"The Vaishnav Bairagi set down his monastery vessel, raised his sword — and never let go of God's name until the very end."

Chapter 8 : The Sanatan Vaishnav Bairagi Tradition

— The Tradition That Built Temples and Also Fought Mughals —

✦ Who Are the Vaishnav Bairagis?

The word 'Bairagi' derives from 'vairagya' — detachment from worldly attachments. Brahmins who worship Vishnu are called Vaishnav or Bairagi. All ancient temples of the Vaishnav Sampradaya are served by Vaishnav Brahmins (Bairagi). The Vaishnav tradition places greater emphasis on the path of bhakti (devotion) than on ritual performance.

The Puranas describe four Vaishnav Sampradayas: Ramananda Sampradaya, Nimbarka Sampradaya, Madhvacharya Sampradaya, and Vishnuswami Sampradaya. Both householders and renunciants are found within this tradition, and both types serve as heads of the sacred seats (gurugaddis).

(Source: Wikipedia — Bairagi (caste), Bairagi Brahmin (caste); Bharatkosh)

✦ From Creation to Today — An Unbroken Lineage

According to the Vedas and Puranas, at the very beginning of creation, Lord Sri Hari Vishnu revealed knowledge to Brahma, and Brahma first brought forth the Sanaka sages (Sanakadi Rishis) and the Saptarishis — they were the first to be called Vaishnavas. This is the unbroken stream of knowledge of the Sanatan Vaishnav tradition.

✦ Warriors and Saints — Both in One Tradition

The greatest distinguishing feature of the Sanatan Vaishnav Bairagi tradition is that its great souls lived both the life of the saint and the life of the warrior simultaneously. When Mughal invaders broke temples and oppressed Hindus, these very Vaishnav Bairagi sannyasis picked up the sword alongside their monastery vessel.

Veer Banda Bairagi is their most luminous example. But history records many such Bairagi mahants and saints who organised armies from their monasteries, established kingdoms, and protected Sanatan Dharma. The Chhuikhadan kingdom (1750 AD), founded by Mahant Roop Das Bairagi, is one such documented example of a Bairagi kingdom.

(Source: Wikipedia — Bairagi (caste); Naresh Das Vaishnav Nimbark research)

✦ The Sacred Verse — The Glory of Vairagya

"One who is Bairagi by name equals ten Brahmins. One who is Bairagi by deed equals a hundred. One who is Bairagi by knowledge equals Me (Krishna). But one who is Bairagi by total renunciation — he is the rarest and most precious of all." — Lord Sri Krishna

✦ Relevance Today — Why Our Children Must Know This Tradition

Today, when our children are losing touch with their roots, the Sanatan Vaishnav Bairagi tradition becomes more relevant than ever. It teaches us vairagya (detachment from attachment), bhakti (devotional love of Radha-Krishna), seva (selfless service to society), and tyaga (sacrifice — placing dharma before self).

Tell your children: our sannyasis did not only sit in temples — when dharma demanded it, they descended to the battlefield. This is the glory of the Sanatan Vaishnav Bairagi tradition.

🌿 **Message for Parents: Share the story of Veer Banda Bairagi with your children. Show them that the Sanatan Vaishnav Bairagi tradition is both a tradition of love and a tradition of courage. This is our heritage. This is our pride.**

✦ Conclusion — An Immortal Tradition

The Sanatan Vaishnav Bairagi tradition — from Hamsa Bhagavan to the Sanakadi sages, from Narada to Nimbarkacharya, and onward through countless acharyas, saints, and warrior-Bairagis — this unbroken tradition has kept the soul of India alive for thousands of years.

"Let us return — to the tradition that made us, that protected us, that lives on in our very soul." — Naresh Das Vaishnav "Nimbark"

🚩 **Jai Veer Banda Bairagi! Jai Sanatan Vaishnav Bairagi Tradition!** 🚩

Naresh Das Vaishnav 'Nimbark'

Retired Military Officer | Sanatan Vaishnav Historian | www.nareshswaminimbark.in

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🕉️ Understanding Sanatan — Core Series 🕉️

Sanatan — Know It. Understand It. Live It.

Chapter 9 : What Is Sanatan?

— That Truth Which Is Beginningless, Endless and Eternal —

(Sources: Wikipedia — Sanatan Dharma Hindi; Bharatkosh; alotusinthemud.com; Original writing — Naresh Das Vaishnav 'Nimbark')

✦ The Meaning of 'Sanatan' — Understanding the Word

The word 'Sanatan' comes from two Sanskrit roots — 'Sana' meaning ancient or from the beginning of time, and 'tan' meaning that which continues. Together, 'Sanatan' means: that which has always been, that which is now, and that which shall always be. It has no beginning and no end.

The word 'Dharma' comes from the Sanskrit root 'dhr' — meaning 'to hold' or 'to sustain'. Dharma is that which sustains, that which holds together. Just as the dharma of water is coolness, and the dharma of fire is warmth — so the dharma of man is truth, love, compassion, and justice.

(Source: Wikipedia — Sanatan Dharma)

Sanatan = Eternal + Truth + Complete Way of Life

✦ The Ten Universal Duties of Sanatan Dharma

According to Wikipedia, Sanatan Dharma describes ten universal duties applicable to every human being — regardless of caste, gender, or nationality:

1. Satya — Always speak truth and act truthfully.

2. Ahimsa — Cause no harm to any living being in thought, word, or deed.

3. Shuddhi — Purity of body, mind, and speech.

4. Shubhabhava — Hold auspicious, well-wishing thoughts for all.

5. Daya — Compassion toward all creatures.

6. Dhriti — Courage and steadiness in adversity.

7. Kshama — Forgiveness and tolerance.

8. Indriya-Sanyam — Mastery over one's senses and desires.

9. Dana — Giving selflessly.

10. Sanyam — Disciplined and regulated life.

(Source: Wikipedia — Sanatan Dharma Hindi)

🌿 **Consider: Do these ten values belong to any single religion? No — they are the universal values of humanity. This is why Sanatan is called the 'religion of all humanity'.**

✦ The Four Goals of Life — Chaturvidha Purushartha

Sanatan Dharma describes four goals of human life — the Chaturvidha Purushartha. These were taught to children at the very beginning of their schooling, so they knew what life was for:

1. Dharma — Fulfilling one's duties; living righteously.

2. Artha — Acquiring wealth and resources for sustenance — within the bounds of dharma.

3. Kama — Fulfilling natural desires and aspirations — in a regulated, disciplined way.

4. Moksha — Liberation from all bondage, union with the Divine — the supreme goal of life.

🌿 **In Modern Life: Today's youth chases only wealth (Artha). Hence the stress, depression, and emptiness. Sanatan knew thousands of years ago: life is fulfilled only through the balance of all four — Dharma, Artha, Kama, and Moksha.**

(Source: alotusinthemud.com — Four Goals of Human Life)

Chapter 10 : Why Is Sanatan Essential — For Us and Our Children?

— The Relevance of Sanatan Dharma in the Modern Age —

✦ A Hard Truth First

Today's children spend eight to ten hours daily on social media. They see Western lifestyle as 'modernity'. Their own festivals, traditions, and languages feel 'old' to them. Parents are too busy to talk. Yet — when we show them the truth of Sanatan, they return to it naturally. And they are returning. Today's young Indians are going to Mahakumbh, reading the Gita, practising yoga. This is an awakening.

(Source: blog.dharmikvibes.com — Young India Returns to Its Roots, 2026)

🌿 **Research Says: India's youth is returning to Sanatan — tired of the emptiness of purely material modern life. They need only the right guidance.**

✦ Reason 1 — The Crisis of Identity

Today's child doesn't know who they are, where they come from, where their roots lie. In the absence of this identity, they become directionless — copying Western trends or falling prey to foreign ideologies. Sanatan Dharma gives them an identity. When they know their ancestors wrote the Vedas, discovered mathematics, gave yoga to the world, and built history's first university at Takshashila — they feel pride. And from pride comes self-respect.

✦ Reason 2 — The Absence of Moral Values

In today's world, 'success' has come to mean only money and fame. No one tells children why lying is wrong, why hurting others is sinful, why respecting parents matters. Sanatan Dharma does not merely teach these values — it embeds them in the heart through stories, examples, and lived experience. The restraint of Ram, the wisdom of Krishna, the loyalty of Hanuman, the word-keeping of Bhishma — these are not just tales; they are lessons for life.

✦ Reason 3 — The Mental Health Crisis

The biggest challenge of our age is depression, anxiety, and loneliness. Mental illness among teenagers is rising rapidly. Children spend hours on screens — yet feel empty inside. Yoga, meditation, and pranayama from Sanatan Dharma are, in today's language, 'mental health tools'. When a child meditates for ten minutes daily, or recites the Gayatri Mantra — their mind becomes calmer, their focus improves, and their stress decreases.

✦ Reason 4 — The Breaking of Families

The Western lifestyle is fracturing families. Old-age homes are filling. Children treat parents as burdens. This is not our culture. Sanatan Dharma places the family as the foundational unit of society. 'Matri devo bhava, Pitri devo bhava, Acharya devo bhava' — Mother is divine, Father is divine, Teacher is divine. This is not just a verse — it is a way of life. When a child understands that honouring parents is their dharma, families hold together and society grows stronger.

✦ Reason 5 — Protection from Cultural Attack

Today, a calculated effort is underway — Hindu festivals are called 'harmful to the environment', Sanatan traditions are labelled 'superstition', our deities are mocked. This is a cultural attack. A child who does not know their tradition cannot stand before it. But a child who knows that the colours of Holi have Ayurvedic properties, that Surya Namaskar is a complete physical exercise, that our temples are masterpieces of architecture — that child can answer with pride and confidence.

✦ Reason 6 — A Purpose for Life

The deepest question of today's youth is — 'We are alive, but for what?' Sanatan Dharma has the answer: the four Purusharthas — Dharma, Artha, Kama, Moksha — live by all four in balance. When a child knows that life's goal is not only an IIT seat or a high salary package — but a righteous, loving, purposeful life of service — they are saved from the aimlessness that leads to despair.

✦ Practical Steps — Sanatan at Home

1. Recite one shloka or mantra every morning — five minutes is enough.

2. Before dinner, recite the Annapurne prayer together as a family.

3. Tell your child one story from the Ramayana or Mahabharata every week.

4. Explain the meaning of festivals — don't just perform the ritual.

5. Ask your child: 'Whom did you help today?' — This is the teaching of Sanatan.

6. Connect children with grandparents — they are living scriptures of Sanatan.

(Inspiration: zeenews.india.com — How to Introduce Sanatan Dharma to Kids, 2025)

✦ A Final Word — The Duty of Every Parent

You teach your child English. Mathematics. Sports. But if you do not teach them their roots — they are a plant that looks green on the surface, but is hollow within. Sanatan Dharma is their roots. Teach them who they are — a proud Sanatani, whose ancestors gave knowledge to the world, whose tradition produced warrior-saints like Veer Banda Bairagi, in whose scriptures the Ramayana and Mahabharata serve as mirrors of life.

Sanatan is not merely a religion — it is our identity, our heritage, our pride.

"Let us return — to Sanatan. Not from fear, not from pressure — but from pride, from love, and from understanding." — Naresh Das Vaishnav "Nimbark"

🕉️ **Jai Sanatan! Radhe Radhe!** 🙏 🕉️

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OUR VISION

To awaken Sanatan Dharma, Sanskriti, Education and National character for the welfare of individuals and society.

OUR MISSION

Let us return to Sanatan and make Naya Savera a new direction, a new energy and a new service to the nation!

MAIN TOPICS

- Sanatan Vichar Dhara
- Dharma, Sanskriti and Adhyatma
- National Service and Social Service
- Education, Knowledge and Culture
- Youth Awakening and Inspiration
- Indian History and Pride
- Environment and Cow Protection

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'Nimbark'

> "Let us walk on the path of Sanatan, let the light of knowledge, service and dharma spread in the world, this is the resolve of Naya Savera."

ABOUT THE MAGAZINE

Sanatan Bharat : Naya Savera is a monthly e-magazine dedicated to Sanatan Dharma, Sanskriti, Education, National Service and Social Welfare. Our goal is to inspire every individual and build a strong, cultured and self-reliant society.

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